HISTORY OF TIRUPATI

(The Tiruvengadam Temple)

by Sri T.K.T.Veeraraghavacharya
(An Engineer)

ABRIDGED VERSION by
Prof. A. MOHANAKRISHNAN



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FOREWORD

Lord Vishnu manifests himself in five forms. They are the Para Vasudevan in Sri Vaikunta Loka, the Vyuha murthi in the Milky ocean, the Vibhava in the form of various avatharas of Narayana in this world like, Rama, Krishna etc, the Archa in the form of idols installed in the temples and finally the Antharyami which denotes His dwelling inside the soul of every human being. We with our sense of perception cannot comprehend the manifestation of Para, Vyuha and Antharyami forms. In the case of Vibha also, God would be visible only to those who live and see Him during the period of God's Avatharam in this world. In the case of Archa, however, the Paravasudeva is believed to make his abode permanently in the idols installed in the temple after consecration. It is for this reason that the temple worship assumes great importance for a man in his spiritual life in this material world. A visit to the temple and offer of worship to the God in the temple is believed to confer on man mental peace and other benefits longed for.

In most of the temples, built by men, God is supposed to enter the idol only after consecration according to Agama Sastras. But the position is different in the case of the Hill Temple of Thirumala. Here the image of Lord Venkateswara is self-manifest Brahman (Sriman Narayana) or a Swayam Vyaktha Murthi. The Presiding Diety Thiruvengadamudaiyan is also sung in praise by several Alwars. Though it is ranked as number two among 108 important vaishnavite temples, it is really the fore most among all other temples in popularity and international fame.

Great Acharyas like Thirumalai Nambi, Ramanuja have taken lot of interests in streamlining the procedures of worship in this temple and highlighted the glory and sanctity of this holy place. Sri Vedantha Desika in his poem "Dayasathakam", dedicated to

this Lord has personified the compassion of Lord Venkateswara to a Dayadevi who is willing to get salvation to everyone who surrenders to the Lord of the Hills.

Many puranas narrate the ancient nature of this Hill and its Deity. There are number of books to explain the history, sanctity and other surroundings of this hilly Temple. But all information about this holy place is not so far made available in one book in a concise form. To fulfill this requirement, the author of the book Prof. A. Mohanakrishnan has compiled an abridged version of "The History of Thirupathi" by culling out information and particulars from earlier records about this temple. In particular he seems to have relied on one book on the History of Thirupathi written by Sri T.K.T.Veera Raghavacharya, an Engineer.

The present compilation describes all about the antiquity, sanctity of the Vengadam Hills and its popularity etc., He has also narrated the origin of Thirupathi town and Thiruchanur. The historical back ground, the epigraphical, and the topographical importance of the holy place and its environs have been vividly explained.

The details of various pujas performed daily in this holy temple their significance and how these procedures relating to various rites were streamlined and implemented by Great Acharyas have been highlighted. On the whole, this book comprehensively deals with all aspects about this holy Hill and its Lord Thiruvengadamudayan.

Prof. A. Mohanakrishnan who joined the Public Works Department, Government of Tamil Nadu as Supervisor in 1948 rose to the level of the Chief Engineer, General and Irrigation before he retired in December 1984. In between on call from the Directorate of Technical Education he held the post of Professor

of Civil Engineering between 1969 and 1974 to teach in the college of Engineering, Guindy. During his tenure as Chief Engineer, General, P.W.D., I had the privilege of working under him. His devoted service and dedication to duty has really made him a "Karma yogi". His mastery over the subjects he handled, his ability in inspiring others in work, his precision and clarity in decisions and above all his affability in nature were some of his leadership traits which motivated all those who worked with him.

Even after long years of his formal retirement from service, he continues to be in public service, as Chairman, Cauvery Technical Cell and Advisor to Government (Water Resources). This itself speaks volumes about the indispensability of his services to the nation. It is amazing to note that amidst his busy schedule and responsibility he is presently shouldering, he has found time to devote his attention to the compilation of this great work dedicated to Lord Venkateswara. This achievement of his, has no doubt become possible solely due to the benign grace of Lord Srinivasa.

This edition contains wealth of information about this holy hill temple, its deity Lord Venkateswara and it environs. It will be a valuable possession for one and all. In particular it will prove to be a treasure for those having faith in Hindu religion and in particular those having abiding faith in Lord Venkateswara.

6th January 2006

(P.N.Parthasarathy)
Honorary Agent.
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PREFACE

Thousands of pilgrims of this country and even abroad throng the holy precincts of the abode of Lord Sri Venkatachalapathy beyond the Seven Hills of the Eastern Ghats, every day, to have darshan of their Ishta Devata, the objective of their pilgrimage. It is but natural that many among them would be happy to know how ancient the temple is, how it all began and how it has grown to be ranked as the greatest among the temples in the country, today. Such a history might have been traced and written by many for the information of the devotees of Lord Thiruvengadamudayan.

WITH HIS GRACE, I had the opportunity and the privilege of reading through the book History Of Tirupathi (The Tiruvengadam Temple) written by Sri T.K.T. Veeraraghavacharya, an Engineer, Printed and Published by Tirumala Tirupati Devasthanam, Tirupati. I found the book in two volumes, quite comprehensive, authentic and absorbing, giving the reader all the information he would like to have on the history of the Temples, and the growth of the holy towns Tirumala and Tirupati.

I thought an abridged version of the contents of these two volumes could be welcome for many of the pilgrims and have with the Grace of Govinda, attempted this short text. I have to admit that nothing in this text is from my own information, I have however tried my best to collect and include all that is important in the original text for the reader to know about the Tiruvengadam Temples, their environs, those who were responsible for their growth over centuries and the Nityarchanas, rituals and pujas that are performed as per Agama Sastras, to this day.

I acknowledge with thanks the help rendered by my colleagues who typed my manuscript and verified the text more than once to avoid mistakes. My thanks are also due to the printers who did a fine job in time and my devoted colleague who took personal interest and got it done.

I am obliged to Shri P.N.Parthasarathy my erstwhile colleague presently offering his services and functioning as Honorary Agent of SHRI VEERARAGHAVA SWAMI DEVASTHANAM in the holy town of Tiruvallur, Tiruvallur District, Tamil Nadu, of which HIS HOLYNESS THE JEER OF SRI AHOBILA MATH is the HERIDITARY TRUSTEE, for his FOREWARD.

I am grateful to Tirumala Tirupati Devasthanam for considering and offering financial assistance to meet part of the cost of this publication.

My task would have been well done, if the pilgrims who happen to possess this and read this short text, leave with the satisfaction that as they had a glimpse of the Glory of the Sanctum Sanctorium of the Lord of the Seven Hills, they also know how it all began.

Prof. A. Mohanakrishnan

HISTORY OF TIRUPATI
(The Tiruvengadam Temple)

CONTENTS

CHAPTER – I

Tirumala Tirupati and Tiruchanur:

Tiruchanur, known in ancient days as Tiruchukanur and Tiruchchukanu is more ancient than Tirupati although it cannot claim the same antiquity as Vengadam. Tiruchanur was a very petty village with a small shrine of Sri Parthasarathy Swamy Temple and was there even before Sri Ramanuja's advent. Tirupati was created by Sri Ramanuja about the beginning of the twelfth century. Gali Gopuram at the end of the steep and arduous ascent of the first hill as we walk up is a gift of Matla Anantaraya built in 1628 AD. After crossing the Avachari Kona there is a difficult ascent known as the 'knee breaker' hill. At the top of this ascent is Bhashyakar Sannidhi, a small mantapam and shrine. It was at this mantapam that Sri Ramanuja early studied under his uncle Tirumala Nambi the various esoteric meanings of Ramayana and later it was at this place Sri Ramanuja was received by Tirumala Nambi with temple honours when he visited Tirumala after he was given the distinctive titles of Emberumanar etc. A little further is Ghanta Gopuram. There used to hang a bell which would be struck as soon as Naivedyam or [illegible] was performed each noon. It was only after the hearing of this gong at Chandragiri that Sri Ranganatha Yadavaraya took his day's meal.

Tiruchanur was a village of importance during the centuries of Pallava and Chola Rule. It is on the bank of the Swarnamukhi river. It has a village council or Sabha which managed the affairs of the Tirumala Temple also.

Chandragiri another village nearby shot into prominence from the time of Saluva Mangi Deva, the great grandfather of Saluva Narasimha and one of the generals who served under the command of Vira Kumara Kampana during the campaign launched to shatter the Sultanate of Madura in the second quarter of the

fourteenth century. It grew into a big fortified town of the Saluva and Vijayanagar Kings but has now shrunk.

Tirumala is part of the Eastern ghats. The part of the hill from Talekona waterfalls on the west, to the east of Tirumala about 12 miles seems to have been considered very holy from time immemorial. Thickly wooded with rare herbs of medicinal value, it served as the abode of ancient Rishis. The hill ranges are at about elevation +3000 ft. The Papanasam Kona draining north of the temple and the Avachari Vanka draining parts of south are important on account of the sacred Theerthams.

Associated with Papanasam Vanka are

Pasupu Thirtham	Jabali Thirtham
Kumara Dhara	Akasa Ganga
Ramakrishna Thirtham	Papavinasan
Jumburu kona	Sanaka Sanandana Thirtham

Papanasam is a waterfall and pool three miles from the temple. A bath is supposed to clear one, of all sins.

Tradition has it that Sriman Tirumala Nambi used to fetch water from this place for the daily Tirumanjanam and worship of the God, until one day God tested the intensity of his devotion by appearing as a hunter and asking for some water to quench his thirst. When it was refused, he thrust an arrow and drank off the water. The unsuspecting Tirumala Nambi found the pot empty when he reached the temple but found the God had already received his Abhishekam. When next he went to fetch the water the hunter told him that there was an equally pure water source much nearer and shot an arrow which touched the spot, whence the Akasa Ganga began to flow. Since then water is brought from this nearer source

On Avachari Vinka also we have Thirthams

Gogarbham Thirtham	Swamma Thirtham
Vaikuntha Thirtham	Bhima Thirtham
Sesha Thirtham	Alwar Thirtham

Tirumala village is much lower than the surrounding hills. To the north of the Temple the hill rises to +3426 ft where there is a trigonometrical station. Hills on the east are at about +2700 ft. on the south +2920 ft. and in south west Narayanagiri rises to + 3620 ft.

Mula Murthi or Dhruva Beram was found standing, around which the temple has come. He was not installed by any human hand. The topology with the surrounding hills rising high gave this Temple immunity against the merciless invasion and desecration in the Muslim Malik Kafur invasion of Southern India in 1310 AD, which carried fire and sword right upto Rameswaram, but did not in the least affect Thirumala hills, nor did the changing fortunes of the Cholas, the Pandyas, the Hoysalas and the Vijayanagar Kings made any difference to the prosperity of this temple. However with the fall of the Vijayanagar kingdom in the battle of Talikota in 1565 AD and consequent shift of Chandragiri to the hands of the Sultan of Golkonda in 1636 AD, turmoil was there in the temple town also. In this turmoil the revenues of the Tirumala temple got assigned to the British Government in Madras and they were more or less guarding it against onslaughts for fear of losing the revenue. Tirumala and Tirupathi somehow got saved in Hyder's invasions and Tippu's battles. One interesting feature is that they all honoured the tradition that Muslims and some other communities should not climb the hill.

The Tirumala hill passed into the hands of the English for direct management in 1801 The sanctity of the Temple and the Vengadam hill was fully respected by the Muslim and the English and we can imagine the impression of sanctity this unique immunity from desecration would have created in the whole of South India. However Tirumala Temple had been paying an annual rent of 2 lakhs of rupees to the Nawab of Carnatic for a long time (from 1724 AD) which was of course collected from the pilgrims, by way of various fee and taxes. This sort of collections started only from the Muslim times and continued as such when British took over direct control in 1801 when the Mahant took over in 1843 and even later when the T.T.Devasthanam Committee took over from Mahant The various tolls, taxes, fees being collected from the pilgrims continue to this day only at higher rates. How good it would be if they all get turned on as voluntary contributions with the pilgrims having the choice of worship as they liked.

Chapter – II

The sanctity of the Vengadam Hills and the antiquity of Thiruvengadamudayar.

Many legends and Puranas have woven stories on the antiquity of the deity and the hill. Vrishabasura Vadham, Anjanadevi penance, Vayu Adhisesha tussle, burning away of Madhava's sins are a few of them

One Pasindi Venkatathuravar wrote Venkatachala Mahatmyam in palm leaves in 1491 AD. One legend says that Bhrigu Maharshi went to see Sri Vishnu who was at that time in repose sporting with his consort. Got angry, he kicked Him in the chest where Sri Lakshmi lives. Lakshmi got infuriated since Lord did not choose to punish him and left. Sri Vishnu thereafter came to Tirumala and spent some time. He fell in love with the foster daughter of the petty ruler of Narayanavanam, Akasa Raja, brought a large sum of money from Kubera for the marriage and kept on repaying in instalments.

There is another legend which says that Sri Vankateswara made this hill his abode 28 Mahayugas before the Kaliyuga and each Mahayuga is equivalent to 47,20,000 Manava years

One legend says according to North Arcot District Gazetteer that the inner prakaram was built by Parikshit Maharaja and the outer prakaram by his son Janamejaya.

Another story says that the temple was built by Thondaiman Chackravarti, son of Karikala Chola, sometime in the first century AD. Another story as per Mahatmyam is that Sri Venkateswara played at dice with a great bhaktha by name Hathiram Bhavaji about 1530 AD and kept on losing the bet including the temple and that debt is being repaid.

When faced with the spread of Buddism and Jainism, they were put to the necessity of postulating a God and a religion which was neither rank Saivism nor rank Vaishnavism. Thiruvengadamudayar was represented as the only true God who combines in himself all the Murthis rather the Paravasudeva of the Pancharatras and the Adi Murthi of the Vaikhanasas. Adisesha was ever attendant on Him. Murthi is acceptable to all sects although the worship has always been according to the Vaikhanasa Agama. Though Ramanuja followed only Pancharatra Agama, and introduced it in all the other Vishnu temples in South India, he allowed the Vaikhanasa Agama alone to be continued in this temple.

Daily verse in Mantrapushpam simply says God left Vaikuntam and came down to settle on the bank of the Swami Pushkarani in the hill and nothing more.

Silver Murthi now known as Bhoga Srinivasa was installed in 966 AD by a lady devotee named SAMAVAI. Nammalwar speaks of the sanctity of the Thiruvengadam hill and explains that Supreme being Paran transferred His abode from heaven to this hill to give opportunity for people on earth to worship along with the Devas and other celestial beings. Vengadam is heaven, the Kaliyuga Vaikuntam. In his devotional mysticism Nammalwar has sung in praise of Thiruvengadamudayar in his Thiruvaimozhi 3rd Pathu.

Chapter – III

How the temple became popular and famous.

Neither the hill nor the deity thereon is mentioned by name in the Ithihasas, the Vishnu Purana, Sri Bhagavatham and the MahaBharatham. It must have been rarely visited by pilgrims in ancient times only because of its inaccessibility. Tirumala temple, although considered sacred, was not considered important.

Tirumala, as a proper temple took shape in the early years of the tenth century AD. Popularity is mainly because, here worship by Saivites and Vaishnavites both with faith and bhakthi went on when during the same period there were lots of hatred between Saivism and Vaishanavisam on the one hand and between them and the Buddhisam and Jainisam on the other hand. The latter two were fast declining and people thronged to pray in this temple treating the Lord as Ishta Devatha and asking for whatever each wanted which would be granted by the Deity. People made pilgrimages to Tirupati to fulfill their vows.

Among the Alwars, Nammalwar considered to be the Chief, sang so much on the love and Bhakthi and Thiruvengamudayan's grant of whatever is prayed for. Pilgrims were happy to worship without any contradictions.

Its fame rose by leaps and bounds. Today this temple stands pre-eminently the greatest in the land

Chapter – IV

History of the Tiruvengadam Temples.

Sri Ramanuja carried out many developments in the temple particularly in the worshipping and puja rituals. Yadavarayas who were the local rulers were largely responsible for placing the finances of the temple on a satisfactory level. The form of worship right down to about 1 [illegible] A.D. was [illegible] in accordance with the tenets of Vaikhanasa Agama. The [illegible] of the Alwars and that of Sri Andal had no place in the sanctum [illegible] and they [illegible] separate shrines inside or outside [illegible] temple. The image of Sri Ramanuja is the sole exception. Even he has no separate worship for him. During the period the festivals were few and the food offerings so [illegible] that [illegible] was left to pilgrims.

The Moslem invasion of South India in 1310 A.D. brought about some changes. About 1334 A.D. Utsava Murthis along with the Nachiyars were there. Food offerings came in larger scale. Certain new festivals were celebrated. The Utsava Murthi is the Malayappa of our day known at that time as Malai Kuniya Nindra Perumal. Type of festival celebrations was as in Tamil Chola and Pandya countries. Some of the southern Srivaishnavas were driven from the south to Tirumala and Tirupati. Tiruppavai was sung in Tirumala in the later half of the 1[illegible] Century and Thiruvaimozhi in the third quarter of 14th Century. Nandavanams, Matams like Jiyar Matam, V[illegible] Satagopam Nandavanam, Ahobila Matam came into being.

In the administrative machinery from the SriKaryakartas and the Sabhaiyars of Tiruchanur who were looking after the authority passed on to Sthanattar in 120[illegible] and later in 1390 A.D to an ad hoc independent body constituted by Yadavarayars. Representatives of Sabhaiyars, the Archakas, the two Jiyars, the temple accountants

called Tiru-mara-ar-Udiyars were in that body. The Committee morale deteriorated gradually, food offerings being misused and pilgrims made to pay for it. In 1547 one Aravidu Kondaraja established a free feeding house in Tirupathi in the Nammalwar Sannadhi, which he built and about 2000 Sri Vaishnavites irrespective of caste were fed in a sumptuous manner.

Arrangements for the daily recitation of the Vedas in the temple in addition to Tiruvoimozhi was made by Sri Devaraya Maharaya in 1430 A.D. The Institution of Emperumanadiyars or Thiruvidhi Sanis (dancing girls) came into existence and for sometime their influence started growing and when it fell into bad ways, the Institution itself was abolished. The growth in the type of food offerings from the simple cooked rice, green gram, ghee and curds, of the early days to the much more glamorous types such as Paruppuvadai, Tiruppanakam, Thirukkannamadai, Dadhyodanam, the six kinds of Ogarams, the Sakkarai Pongal, Atirasams, Appams, Vadais, Iddlis, Sukhiyam, Godhi Kasikay Bhetmikai, Pal Kulambu and several more disclose how the authorities catered more to the palate than to the spirit of the pilgrim. The rise in the cost of living from time to time is reflected in the increased amount of money which had to be paid by the donor for the same kind of food offerings.

There was instability in the political area with the Pallavas, Cholas, Pandyas, the Vijayanagar kings changing places one after another. The Sthanattar had a free hand for a long time. Krishna Deva Maharaya, Achyutha Deva Maharaya and Sadasiva Maharaya, though they gave large donations in cash and kind, did not interfere with the administration.

The archakas Tirumala Nambi and Anandalwar laboured on the Hill a thousand years ago. Then came the Jiyars and other

Acharyapurushas who served the temple. The citizens of Tirupathi, the Sabhaiyars of the surrounding villages and the permanent religious office bearers of the temple shouldered the responsibility for the management of the temple. They were given the highest respect by local rulers and military commanders made their own contributions as endowment from out of their small savings, influenced their spiritual disciples to do likewise, went about the country doing propaganda in the name of Thiruvengadamudaiyan, made the temple famous and themselves prosperous. The extent of their endowments was quite significant. Madhava Dasar of Chandragiri, [illegible] of the Settai Tirumala Nambi family, [illegible], Kandadai Ramanuja Ayyangar, Kandadai Doddayyangar of Sholingar, Prativadi Bhayankaram Annan, Alagiya Manavala Jiyar, Emberumanar Jiyar, Ven Sathagopa Jiyar, members of the mercantile company of Tirupathi and several others contributed.

One great experiment in softening the social inequalities was made by them five centuries ago. The recitation of the Tiruvoimozhi by the Dwijas and the non Dwijas alike in Sri Ramanuja's Shrine at Tirumala and sharing of prasadams on terms of equality was introduced so long ago as 1467 A.D and practised. The non-Dwijas represented by the Sattada Sri Vaishnavas were accorded the privilege of making the daily offerings with full paraphernalia of 'Panmalam'. Such a function seems to have no parallel in the history of any other temple.

Royal patronage diminished after Talikota, fall of Vijayanagar. Almost all endowments have been made by private individuals. During that period, money seems to have become so scarce that donors carried out the repairs to existing irrigation channels and excavation of a few new ones in return for which the Sthanathar undertook to perform certain services for the merit

of the donors commensurate with the additional yield of grains secured by the godown. Villages were also endowed.

Since the villages so endowed were many about 200 scattered over wide tract from the middle of the 15^{th} Century A.D the Sthanathar could not do the supervision and collection of rent and had to open a new separate department called Thirupani Bhandaram (Public Works) and they worked in conjunction with the Sri Bhandaram. About the end of the 15^{th} Century, another department had to be created to be in charge of gold bullion, jewellery, gold vessels etc. In Tirumala temple, there are separate shrines, dedicated to Sri Varadaraja Swami, Sri Ranganatha, and Sri Narasimha swami whereas Sri Rama and Sri Krishna are accommodated inside in the pantheon. In none of the other premier temples (Kancheepuram, Sri Rangam etc) is there a corresponding provision for Thiruvengadamudayar.

The shrines for Sri Varadharaja, Ranganathan and Narasimha were built in the second half of the 14^{th} Century at a time when the desecration and spoliation of Hindu idols and temples were in swing under Malik Kafur and Mohammad Tughlak. Tradition tells us that Ranganatha was accommodated for three or four decades in Tirumala.

Tirumala served as a sort of refugee camp for Vaishanavite idols of antiquity. Alamel Mangai Nachiyar Sannidhi is first mentioned only in 1477 A.D in the inscriptions and any reference to Alamel Mangai earlier only refer to Bhudevi on the left bosom of Thiruvengadamudaiyan.

From inscriptions a lot of details could be obtained which are authentic. Hill temple must have been inaccessible for mere devotees in the early days. About 826 A.D in the 51^{st} year of reign of Pallava King, Vijaya Danti Vikrama Varman, a Tiruvilankoil

was reared in Thiruchchokanur Tiruchanur. With the downfall of the Pallava Power in 900 A.D and the advent of Chola Supremacy, Saivism got the upper hand. By about the year 966 A.D when Srimad Yamuna Muni, grandson of Srimat Nathamuni, was at the height of influence, it must have been considered an act of wisdom to transfer the worship of the Thiruvenkatam God to His rightful place on the Hill, so that all possible chances of sectarian friction may be avoided, for after all Thiruvilankoil idol was only a Deputy of the Hill God. So about 966 A.D a silver image being the replica of the main idol was made and consecration performed. Brahmotsavam and daily worship were systematised. This was the period when Sri Yamunacharya and his grandson Thirumalai Nambi were the Vaishnava leaders. Sri Ramanuja was said to have been born only in 1017 A.D. He was responsible for planning and establishing Tirupati here as a more spacious living place at the foot of the Hill for the pilgrims to rest and climb. Just about the time the Chola King who was a Saivite ordered that the image of Sri Govindaraja of Chidambaram should be thrown into the sea as the sea was the legitimate place of repose of Vishnu. The image was taken hold of, carried to Tirupati and the temple of Sri Govindaraja erected just to the right of Sri Parthasarathy swami as we face the shrine. The temple and all other shrines built in Tirupathi complex were affiliated to Tirumala temple and Tirupati and Tirumala grew in importance.

About 1160 A.D, the foundations of the Gopurams in Tirumala (and perhaps in Tirupathi) were laid. The Yadavaraya Kings of Narayanavaram were the early and great patrons of the temple, the greatest of them being Vira Narasimha Yadavaraya. It was during his days that the renovation of the Garbha Griham in a grand style was made and the gold gilt Vimanam and Kalasam were set up by him, thus making Tirumala temple rival to Sumeru (Mount Meru) in importance. This was in about 1250 A.D.

When between 1300 and 1360 AD Tamil Vaishnavas from the south were driven to Tirupathi and Tirumala, lot of festivals and processions like hunting festival, floating festival, singing, marriage festival, Pavitrotsavam, Adhyayanotsavam, Phalotsavam, Sahasra namotsavam, etc. were held. Thiruvoimozhi was recited with greater importance than Vedaparayanam, which commenced only about 1443 A.D. When Vijayanagar Kings stepped in, Bukkaraya instituted a Brahmotsavam in 1365 A.D. Saluva Mangideva, one of his feudatories in Chandragiri gave gold gilt to the Vimanam at Tirumala for the second time in 1409 A.D. Saluva Narasimha, the trusted Minister and Commander in Chief of Vijayanagar Kings till 1485 A.D., took the greatest interest and did a lot under the advice of one famous Brahmin, Kandadai Ramanuja Ayyangar. Vira Krishna deva Mahadeva, known for his munificence and grandeur showered countless jewellery, costly vessels etc. on this temple. He lost his only son and yet did not lose his faith in his personal God Thiruvengadamudayan.

Private endowments were also there in plenty. Altogether worship was free to every pilgrim.

Chapter V

Thiruvengadam and Tiruchanur

'Vengadam' mentioned in Tholkappiam. 'Silappadhikaram' gives a description for the deity as Vishnu. Alwars have described the deity as one having Siva also in Himself, in 8th Century and before.

In our days we have Pancha Beram in a temple.

Mula Murthi or Dhruva Beram

Utsava Murthi with two Nachiyars

Kautuka

Snapana

Bali Beram

Thiruvalankoil, that is a temporary abode for a representative of the Deity in the hill was functioning in Tiruchanur till the silver replica was taken to the Hill by 966 A.D.

Chapter VI

The Temple of Sri Parasareswara in Thiruchchoknur

This Siva temple for Sri Parasareswara swamy was constructed sometime when the Tiruvilankoil came into being. But there was no Vaishnava Saiva friction worth mentioning. It is true that the Vaishnavites were converting Saivites and also branding their arm with Sudarsanam and Panchajanyam. Tirumala Nambi made sure that his two bridegrooms had this branding done before he gave his two sisters in marriage. Sri Ramanujar is the son of one of his sisters. Sri Ramanujar's cousin, Govinda Bhattar became a convert to Saivism and lived in Kalahasti for several years before he was reconverted to Vaishnavism by his maternal uncle Thirumala Nambi.

Chapter VII

Thiruvengadamudayan and Thiruvengadam temple

It is purely a matter of faith that the idol on the Thiruvengadam Hill is regarded as Manifestation of Sriman Narayana and the Hill is considered as Kaliyuga Vaikuntam. To everyone in the Kaliyuga to achieve God realisation, a less tedious process, that is by intense love and Bhakthi, has been recommended by God Himself who revealed Himself as an idol as Archavatara.

The idol lay hidden in an ant hill to which cows used to go and empty their udder. The cowherds informed Tondaman Chakravarthi who lived sometime in the first century B.C. or A.D. and he built the first temple for the Idol removing the anthill. This temple was perhaps temporary which was later replaced.

It appears as though that the present temple must have been built much later when the Pallava style of architecture was well established in the plains. Perhaps the Garbhagriham and the ante chamber called Mukhamantapam or Sayanamantapam could have been built as one block about the end of the 9th Century or early 10th Century. Then came the Mukkote Pradakshinam and in 966 A.D the Tiruvilankoil. There was long pause during Chola period who were staunch Saivites. Next stage of development might have commenced somewhere about 1160 A.D that is after the lifetime of Sri Ramanuja. By that time the Yadavarayas and other feudatories claimed semi independence and functioned. Saluva Narasimha rayar endowed the village of Durgasamudram in 1482 A.D for the express purpose of constructing gopurams in Tiruma a

and Tirupati. Tallapakkam Tirumala Ayyangar added to the gopuram and constructed the pushkarani steps in the 15th Century. Tiruvilankoil is the structure now known as Snapana Mantapam or Snapana Mandapam. It was in this Mantapam which is near to Sayana Mandapam that the donor Samavai got the silver replica of the Mula Beram consecrated and presented in 966 A.D and called it Manavalaperumal (Bhoga Srinivasa). Tiruvilankoil just means a minor temple or say a temporary abode. This Mantapam was constructed in such a way that when the consecration is done, the new idol will be in front of the Dhruva Beram and the connecting link for the flow of the Divine Power be established. There was no invoking of Divine Power treating Manavala Perumal as an Independent Murti. The silver idol was spiritually united with the Dhruva Beram by a connecting gold link and silver cord. After the consecration ritual was completed, the silver Murti would have found this place in the Garbha griham just in front of Thiruvengadam idol in a the spot where we find him now. He is the Kautuka Beram for the Dhruva Murti and therefore made to be an exact representation of the original. An idol of a smaller size than the Dhruva Beram in Kautuka Beram was thought of to make Archana worship, Abhishekam, food offerings, paryanka asana (putting into bed) easy. All the services rendered to this idol are in effect rendered to the Dhruva Murti.

Worshipper of Vishnu down to the year 936 A.D styled themselves as Emperumanadiyars. Thereafter they came to be called Sri Vaishnavas. The real history of the Tiruvengadam Temple commences with the installation of Manavala Perumal in 966 A.D. Gifts and endowments started flowing in.

Chapter VIII

The Tirumala Temple and its Environs

The Temple	2 20 acres
Swami Pushkarani or Tirukoneri and is considered so holy that all the thirty three crores of sacred waters in creation are said somehow to find their way into it on the sacred day known as 'Mukkodi Dvadasi' Sri Varahaswamy temple	1 50 acres
Flower garden	2.50 acres
Lanes and houses in the low valley	10 00 acres
Total area of the plot	16 20 acres

Old land marks are

- First building in the south mada street facing the north

  Thirumala Namb Thirumaligai Thirumalai Nambi lived here in the last quarter of the 10th century A D

- The Ahobila Matam or Van Sathakopan matam in the same street further west.

- At the end of the south mada street we have the garden Tirumaligai where Sri Ananthalwar the famous disciple of Sri Ramanuja lived in the last quarter of the 11th Century A.D.

- In the west mada street there are numerous choultries, facing east, raised by the Maharaja of Mysore, the Raja of Pithapuram Mahanth of Hathiramji Mutt.

- Madhwa Matam came in 1524 A.D. Brahma Tantraswami Matam (Parakalaswami Mutt) is in the East Mada street. The Thousand pillared Mantapam was constructed from out of the annual income of the village of Durgasamudram which Saluva Narasimha endowed in 1472 A.D. for the specific purpose of building gopurams, mantapams and prakaram walls of the temple.

- Mukkoti Pradakshinam is just around Garbhagriham not open to public.

- Vimana Pradakshinam is next where we go round seeing Sri Varadaraja swamy temple, kitchen, Kalyanamantapam, Sri Ramanuja shrine, Narasimha shrine, Perumal room as we enter inner gopuram. Sampangi pradakshinam is the one we can go round seeing Ranga Mantapam (about 1440-50 A.D), Tirumalaraya Mantapam (1560 A.D), Poola Bavi, Aina Mantapam, Dhwa sthambham, Balipeetam etc. as we enter outer gopuram.

- In this we see also bronze statues of Sri Vira Krishna Deva Raya and his two queens Tirumala Devi and Chinna Devi. Also, on the southern side, copper statue of King Venkatapatiraya and stone statues of Achyutaraya Maharaya and his queen Varadajamman. There are three other statues Todura Mall and Mata Mohanade and Pita Bibi.

- At each of the four corners of the open space there is a small mantapam on four pillars measuring about 10 ft square. They were constructed by Saluva Narsimha about 1470 A.D in the name of himself, his wife and his two sons.

Chapter IX

The Sanctum

The Sanctum Sanctorium, consisting of the Garbhagriham and the Mukhamandapam attached thereto, is a double structure. Two distinct and separate sets of walls do exist, one set enclosing or gripping the other, with perhaps an air space or antar mandalam in between. The vimanam was built along and in connection with the new outer walls of the Garbhagriham between the years 1244 A.D and 1250 A.D. Vira Narasimha Yadavaraya covered the Vimanam with gold gilt copper plates and his overlord Sundara Pandiya placed a gold gilt Kalasam on top of the Vimanam about 1262 A.D.

In Tirumala, right from the commencement, the worship was for one Murti only, Eka Murti. Sri Ramanuja too did not interfere on this though this does not follow orthodox Vaikhanasa.

The non recognition of other Murtis is the basic principle of the Tirumala Temple.

There were shrines for Varadarajaswami and Narasimhaswami but separate puja is not offered to these. There are the images of Sri Rama and Sri Krishna. They share the worship offered to Sri Venkateswara. It has been the custom from the earliest times that even on the days of Sri Rama Navami, Sri Jayanthi and Sri Narasimhajayanthi, the special food offering is made to Sri Venkateswara and not to the concerned deity. This is the main reason for prohibiting the erection of any other temple in Tirumala. Processions connected with festivals for the above deities or even Achayas were not allowed, even the Sri Vaishnava Alwars were not given recognition in their individual capacity.

Sri Narasimha Swami shrine was perhaps constructed between 1330 and 1360 A.D. either for the Deity in Sholingipuram or the one in Ahobilam, when desecration of Hindu idols by Malik Kaffur was feared. But these deities were not brought. Sri Varadaraja swami temple is also built later. Sri Ramanuja's shrine must have also come long after his death. There is provision for the celebration of the annual birth star of all the 12 Alwars by having their respective works recited in front of Sri Ramanuja's Shrine. Sattada (Non brahmin) Sri Vaishanvas recited the prabhandham along with the Sattina (Brahmin) Sri vaishnavas in front of the Udayavar Shrine during the 12 day festival for Udayavar in Chitturai. Kandadai Ramanuja Ayyangar was responsible for this innovation. Mukkoti Pradhakshinam is closed by Sri Ramar Medai, Shayana Mantapam or Tiruvilan koil at the eastern wall of which is Bangaru Vakili. Bhoga Srinivasa (Silver Murti) received his Abhishekam and consecration in 966 A.D in this Mantapam.

The Tirumamani Mantapam or Mukha Mantapam on the eastern side is shrine of Garuda. Dwarapalas are on either side of Bangaru Vakili on the western end. Suprabhatham is recited here. Koluvu Srinivasa holds His durbar after Tomala Seva is finished. day's panchaangam are read. daily rice ration is given over to the archakas. Tiruppavadai, offering of an enormous quantity of food, cooked rice and condiments is heaped. Sahasra Kalasabhishekam is held here along with reading of Kausika Puranam and other Puranams. Anivara Asthanam, principal officers depositing their insignia of office and being invested again to continue is done here. Twin bells are on the western end on south. Mallanna is the donor of this Mantapam.

Sri Ramanuja's association with Tirumala was intimate in many ways. His mother Bhuppiratti was married to Kesava

Somayaji of SriPerumbudur in Tirumala after the latter's conversion to Sri Vaishnavism by Tirumala Nambi. When Yadavaprakasa, from whom Ramanuja was receiving his general education in Sanskrit in Kancheepuram declined to give him any further instruction owing to acute differences between the pupil and the teacher in the interpretation of certain debatable texts and when Sri Ramanuja sought his mother's advice as to what he should do next, she unhesitatingly advised him to follow the foot steps of his great uncle Tirumala Nambi and carry water from the Sala well in Kanchi for the daily abhishekam of Sri Varadarajaswamy. It was in Tirumala that Sri Ramanuja learnt from his uncle the several esoteric meanings of Srimad Ramayana. When in later years he visited Tirupati and Tirumala as the acknowledged leader of all Srivaishnavas his uncle received him with unprecedented temple honours.

Sri Varahaswami Temple, Tirumala

There is a tradition that Sri Varahaswami, also known as Gnanappiran, was the oldest Deity in Tirumala.

The Embodied soul passes through five stages in its spiritual evolution - Annamaya, Pranamaya, Manomaya, Vignanamaya, and the Anandamaya kosams.

The pilgrim to Tirumala approaches the Hill with his Annamaya kosa. After a bath in the waters of the Alwar Tirtham, which is presumed to issue from the right toe of Tiruvengadamudyan, and with faith in the teachings of Sri Nammalvar whose shrine is near that Tirtham, he enters upon the Pranamaya stage in his ascent of the Hill. When he reaches the knee breaking ascent he changes into the Manomaya kosa, a period of serious searchings of the heart and the mind. Sri Ramanuja, whose shrine is there, is supposed to help him with his metaphysics

of the real relationship between Prakruthi, Jivatma and Paramatma. After reaching the Hill top and bathing in the Swami Pushkarani, which is supposed to possess the virtues of all sacred waters, he gets inspiration from Gnappiran, Sri Varaha and true knowledge or the Vignanamaya kosa. The final stage is reached when he worships Thiruvengadamudayan in His Ananda Nilaya Vimanam. So worship of Sri Varahaswami should precede worship of Thiruvengadamudayan with the Anandamaya kosam.

Every day the procedure adopted for Neivedyam offering is like this. A quantity of the food prepared in the kitchen of Sri Venkateswara is sent to Sri Varahaswami Temple. It is only when the bell in the latter temple strikes to signify that the prasadam has reached that temple and is ready for offering that the bells in Sri Venkatesa's temple begin to ring and the Neivedyam takes place simultaneously in the two temples. The Avatara Nakshatram of both the Deities is Sravanam (Thiruonam) sacred to Vishnu.

Murti Swarupam of Sri Venkateswara

The main Murti is apparently a stone image but we cannot be too sure about it. The tradition is that it is not an image wrought by the hand of man and that God manifested himself in a form which man could comprehend being similar to his own. The material from which the form is shaped is seemingly lifeless matter. But we Hindus truly believe that it is full of divine life.

Sri Venkateswara's image is self manifest Brahman or Swayam Vyakta Murti. The image of Sri Venkateswara does not fall under any one of the types which the Agamas prescribe namely Yogam, Bhogam, Viram and Abhicharikam for installing a Dhruva Murti. If the image had been one wrought by man, it should therefore have been done in an age when the Agamas had not been compiled.

Traditionally the Divine origin of Sri Venkateswara Murthi and the divine sanction of the archa form of worship have come to belief. In Ramavatar, Sri Rama shot the deadly arrow at Vali hiding himself behind a row of seven trees. Vali was in the eyes of God entitled to a quid pro quo. In Krishnavatar, Sri Krishna at the end of His mission desiring to cast off his material body went into trance (yoga) resting His body on the ground in a thick forest, with the right foot placed on the left knee. Vali now born as Jara, a hunter, shot a deadly arrow at the toe. With Krishna, the last great figure of Yadava race, the curse of Sage Durvasa for the destruction of the Yadava race was fulfilled. Rishis, Munis, Devas and others headed by Brahma gathered on the spot and worshipped with flowers. The spirit ascended the Heavens illuminating the earth and the Heavens. As it entered the Suryamandalam, it took a shape and form with four hands but made of lifeless stable matter. Asariri vakku exhorted the Devas and others to behold that form which was to descend or had already descended on earth where he would dwell for ever and which form they should worship. This incident is taken to be Divine sanction for the worship of idols.

The arrangement of the Riks and Slokas of the Mantrapushpam recited during the daily puja reminds that this Archavatar has a direct connection with those of Sri Rama and Sri Krishna. The order of recitations is:

1. The opening rik of each of the four Vedas.
2. The Ashtaksharam from the Narayanopanished.
3. Reference to the avatar of Sri Rama.
4. Reference to Sri Krishnavatar and the Mahabharatha war.
5. Sri Krishna revealing his true form to his father.
6. Narayana in his Vaikuntaloka.

7 All creation is the form and abode of Vishnu

8 Vishnu's advent from Vaikuntam to Thiruvengadam

9 One of the Nammaawar's songs, because he has assured us that Narayana has come over there

10 A sloka each from Sri Alavandar and Sri Ramanuja who have likewise assured us that Srinivasa and Narayana are identically one. This form of Mantrapushpam is peculiar to the daily worship in Tirumala and was obviously composed by Sri Tirumala Nambi

Also the tradition that Brahma worships Sri Venkateswara every day is kept up by keeping overnight in the Garbhagriham five large gold cups filled with Akasaganga water and all the other ingredients required for a regular worship. It is this water consecrated by Brahma's worship that is distributed to the worshippers during the Viswarupa Seva early in the morning.

Some of the main and characteristic features of the Dhruva Beram of Sri Venkateswara, are Sri Devi on the right breast seated on Srivatsam, the scars on the shoulders, the free and easy posture of the two upper hands in which Chakram and Sankham have subsequently been placed, the varada posture (freely giving away boons) of the lower right hand, and the Katyavalambita posture (holding near to the left hip) of the lower left hand. The Varada posture is not associated with any of the Agama forms of the standing Murti. The palm and the fingers are quite open and point downwards to the right foot. What that signifies is the unrestrained grant of all boons the worshipper seeks. It seems to have a bearing on the boon granted unasked to Maha Bali in Thrivikrama Avatar, the highest gift which the human soul should ask for, namely absorption into His feet. The position of the fingers and particularly of the thumb of the left hand in juxtaposition with the hip and the

thigh suggests that the bow itself or the string of the bow which he bore as Sri Rama (and which was placed on the Murti as stated in Silappadikaram and in Thiruvoimozhi) passed inside of the thump to maintain a steady position The next important features are the Prabanda Sutram and the Kati Sutram The former is the sacred thread (yagnopavitham) and the latter the loin string. These distinctly show that the figure does not represent a female Deity nor a Kshudra Devata. They characterise Sri Vishnu The Kaustubham hanging centrally on the chest is also the characteristic of Sri Vishnu and is also described in Silappadikaram There is no Nagabharanam on the form of the Dhruva Murti

Bhoga Srinivasa, the Kautuka Beram, is the idol made of silver consecrated by the donor Samavai in 966 AD This is a true copy of the Dhruva Beram.

Ugra Srinivasa originally called Vengadathuraivar was the resident deity in the temple perhaps even before Bhoga Srinivasa

Koluvu Srinivasa also called Bali Beram, every day is brought to Thirumamani Mandapam after Tomala Seva when the day's Panchangam and the previous day's Hundi collections are read out.

Malayappan (the Utsava Murti and his consorts Sri Devi and Bhu Devi) are supposed to have been obtained from Malayappan Konai in the hills as revealed by some one in Avesam and have been used since then (1339 AD) as the Utsava Murti in place of the Ugra Srinivasa which was perhaps the processional deity till then This Utsava Murti is also called Malai Kunia Nindra Perumal

Sudarsana or Chakrathalvar is another deity in the sanctum. Sri Rama and Sri Krishna idols are also there

Chapter – X

Nityarchana in Tirumala

The tradition that Brahman conducts worship by night is kept up in Tirumala. Every night, five large gold cups filled with clean water and the required spices and other puja articles are left inside when the Garbhagriham is closed. It is this consecrated water that is distributed to the devotees during the morning Viswarupa Darshanam.

Viswarupa Seva

Sripada Chandanam

Sripada Vastram

Suprabhatam composed by Prativadhibhayankaram Anna

Tallapakkam Annamacharya songs

Tirupalliezhuchi

Thomalaseva

Akasaganga water 3 pots carried daily on the head of Brahmins

Pujakramam.

Mantrasanam	Cleaning teeth, washing etc.
Snanasanam	Abhishekam for Kautuka Beram Perfumed oil Cow's milk Sandal paste HoneyTurmeric water

Alankarasanam	Vastram Bhushanam Uttariyam

Mantrapushpam-

Kuluvu

Srinivasa Sahasranamarchana

Bhojyasanam or Nivedyam

Homam Bali offering }	Not done in Tirumala

Sattumurai

Aparahna Puja

Night Puja

Ardhajama Puja

Parayankasanam - Ekanta Seva

Thursday - Poolangi Seva

Friday - Tirumanjanam and Punugukkappu

Chapter – XI

Tirupati and Sri Govindaraja's Temple

After the downfall of the Pallavas and with the advent of the Chola power, Saivism grew in importance. Sri Govindaraja's idol in Chidambaram which was an ancient one, which was removed by the Chola King Kulothunga – I, had to be accommodated.

Sri Ramanuja, disciple of Sri Alavandar and nephew of Thirumala Nambi thought it best to shift the idol to near Tirumala. At the foot of the hill a village called Kottur was existent and in it Sri Parthasarathy shrine. Sri Ramanuja installed the idol in this shrine and then virtually created the Tirupati township with four Raja veedhis and made families of Archakas, Acharya purushas, temple servants and all those connected with the service of Lord Venkateswar of Tirumala to settle there.

Sri Govindarajaswami was installed in the Tirupati temple on the 24th February 1130 AD by Sri Ramanuja.

Sri Ramanuja's life time is generally stated to be 1017 to 1137 38 AD.

The Big Gopuram might have been built in 1628 AD., but Vasanta Mantapam and Mantapam in front of Sri Govindaraja's temple in

1494 AD, Govinda Pushkarani in 1522 AD.

Chapter – XII

Shrines attached to Sri Govindaraja's Temple at Alipiri and Tirupati Temple

Andal shrine		Sri Narasimhaswamy Temple	
Nammalvar shrine	1287 AD	Pariya Raghunathan	1480 8
Kulasekara Alwar shrine	1469 AD	Sri Raghunatha	1606
Periya Alwar shrine	Before 1300	Hanuman	1491
Thirumangai Alwar	1234	Govindaraja shrine	1593
Madurakavi Alwar	1543	Nathamuni temple	
Thirumalai Nambi shrine		Tirukkachi Nambi	1596
Ramanuja shrine		Varadaraja Perumal	
Kurathalwar shrine	1433	Nammalwar	
		Sri Kapileeswaraswamy	

Chapter – XIII

Temples and the Agamas

Main purpose of Temple Worship

The daily puja is performed and bali offered to the various deities so that the general prosperity of the world with a stable and just governance is maintained. The object in performing puja six times a day is explained thus:

Ushakala Puja – dawn	For increase of population and cattle wealth. Praja pasu abhivriddi.
Prathakala Puja	To ensure the unfailing performance of japas and homas by those whose duty lies that way.
Madhyana Puja	Rajarashtra Abhivriddhi – To ensure a flourishing administration
Aparahna Puja -afternoon	For the destruction of daityas, the evil doers.
Evening Puja	Sarva Sasya Abhivriddhi – To ensure abundance of food grains and pulses
Ardharatri Puja	For increase of all quadrupeds

Annual festivals are celebrated for world wide peace, all round plenty and prosperity, for successful administration of the country, for the destruction of all its enemies and for freedom from fear of famine and pestilence.

The Agama rituals are based on the recognition of the principle that all forms of life should be made to co-operate with each other.

Co-operation facilitates not only material advancement but also spiritual evolution The active co-operation and help of the more advanced beings are sought and ensured and the impediments likely to be placed by the backward and mischievous spirits are removed or weakened by extending good will to them as well

All temples are not constructed with seven avaranams. Most temples have only one to three avaranams

The essential devas common to all temples are -

The Dhruva Murti and the Devi or Devis, Brahma, Sankara, Markandeya, Bhrigu, Dhata, Vidhata, Bhujanga, Patanga, Patera, Varuna, and Sandhya, Vikhanas and Tapasa, Kishkindam and Thirtham

Temple worship is no substitute for personal worship in every home. The form of personal worship is however different from that of temple worship in some particulars. In personal worship, the pantheon contains only the Vishnu Murthi. There is no place for any of the satellite deities excepting Ananta, Garuda and Vishvakshena. The worship is directly to Sriman Narayana. Temple worship and personal worship are therefore supplementary.

APPENDIX

Various stone inscriptions other records of English and Dutch factories and governments bring us the information that after the fall of the Vijayanagar Empire, the Carnatic country and our temple passed into the hands of Mir Jumla, former commander of the Golkonda forces in July 1656 AD as his personal Jagir granted by the Moghul Emperor Shah Jehan. Nawab of Carnatic had sway on the temple until 1801 AD when the English East India Company assumed direct management of the temple.

Men who mattered most.

a. Saluva Narasimha 1430-1496 AD. He ruled 1445 to 1492 AD

b. Kandadai Ramanuja Ayyangar. A very capable manager who rose to heights, travelled wide, seen all 108 Vaishnavite shrines and made a lot of improvements in Tirumala and Tirupati, but became power drunk, took full advantage of his influence and tried to stabilise himself by creating endowments for himself and also to his descendents.

But he was responsible for many improvements in the temple, started celebrating the birth stars of all Alwars in front of Sri Ramanuja's shrine in Tirumala, accompanied by the recitation of the portion of the prabandham of each Alwar. He made Sattada Sri Vaishnavas to share with the Sathina Sri Vaishnavas the privilege of reciting the Prabandhams in front of Sri Ramanuja's shrine and of receiving their own share or prasadams as endowments.

He employed Emperumanadiyars (dancing girls) and made them sing Ula songs in his praise, which practice was discontinued after his death.

He arranged for Vedaparayanam. He created displeasure among the public towards later life.

c. Immadi Narasimha Maharayar

Succeeded Saluva Narasimha Maharayar and ruled from 1492 to 1505 A.D. and took keen interest in temple affairs.

d. Veera Narasimha ruled from 1505 to 1509 AD.

e. Sri Viraprathapa Vira Krishna Deva Maharaya 1509-1530 AD in Vijayanagar throne. A man of letters, a lover of fine arts and a patron of poets and artists. Allasani Peddanna lived in his Court. On important and critical occasions he first propitiated Thiruvengadanatha and then rode off to Kalahasti also to worship the God there. He was more a firm believer in Karma Marga than Gnana or Bhakthi. He trusted solely Thiruvengadanatha for the achievements of his ambitions in his life. During none of his seven visits to Tirupathi did he go to the temple of Sri Govindarajaswami. He was the most renowned King of Vijayanagar empire. But he did no improvements to the temple structures. He did nothing in the shape of facilities to pilgrims. Krishnadeva and his two queens Chinnajiamma and Thirumaladeviamma gave a lot of jewels to Thiruvengadanatha. His generals and several subordinates vied with each other in donating several gifts.

f. Achyutaraya Maharaya, half brother of Krishnadevaraya, did a lot for the development of Tirumala temple. He performed Srinivasa Sahasranama Archana with his own hands, was deeply religious and essentially a Vaishnavite.

g. Sadasivaraya Maharaya: Ascended after some succession troubles. Number of minor temples came up in Tirupathi

and lot of donations and endowments in his time both in Tirupathi and Tirumalai, lands, villages, cash etc. The income to temple went up.

h. Srimad Maharajadhiraja Raja Parameswara Sri Vira Pratapa Sri Rangaraya deva Maharaya 1642 - 1665 AD

1665 AD may be taken to mark the end of the Vijayanagar emperors. Tamil language ceased to be the official language of the temple, perhaps from even before 1665 AD. Mir Jumla completely conquered the Carnatic in 1646 AD. He and his men came from Telangana in the post Vijayanagar period.

King Chatrapathi Sivaji invaded the country of the Carnatic in May 1677 AD and marched past Tirupathi, Kalahasti and Kancheepuram with an army of 40000 foot and 5000 horses, captured Chenji. But he died young in 1680 AD. There was economic chaos in the Carnatic with Aurangazeb's conquest of the Deccan down to Tiruchirappalli. Protracted Moghul - Maratta war ravaged and impoverished the country and consequently the services in the temple were reduced to the lowest scale. There was no safety for pilgrims. But the Tirumala temple and the surrounding country seem to have enjoyed a fairly quiet period.

Todal Mull, whose statue with that of his mother and wife are seen, worked under the Nawab Saadat Ullah Khan, Nawab of Deccan and Peroda of Karnataka, Golconda countries. He did some good to the temple.

The English and the French then rose into importance in the South. Madras was captured by the French on 21st September 1746 and was restored to the English on 18.8.1749. Tirumalai temple income at one time went to the account of Robert Clive for use in his seize of Arcot. The English Company was getting annually about 2.5 lakhs of rupees from the Tirupathi temple. There were several

attempts by local Muslim Chieftains and their men to seize and plunder Tirupathi and at all those times the English were prudently avoiding it, by sending their men and the Tirupathi and territory continued to be the property of the Nawab of Arcot. The revenues stood assigned to the English. In 1801, the East India Companay dispossessed the Nawab and amended the administration. A set of rules known as the Bruce's code was drawn up and approved by the District Collector on 28th July 1821

The Alwars' Prabandhams.

Adhyayanam, recitation of all the songs of an Alwar usually done during the celebration of the annual birth star of the Alwar, has been in practice both in Tirupati and Tirumala. Recital of Tiruvoimozhi was commenced in Tirupati in 1253 AD and not in Tirumala. Tiruppavai was sung in Tirumala during the Chithrai festival somewhere about 1250-1255 AD. Thiruvoimozhi recital in Tirumala in 1360 AD. Iyal or natural style is an adaptation of the manner in which Veda texts are chanted. Times and places for Iyal thuvakkan and Iyal Sathi came to be specified

Sattumurai means the procedure adopted on the closing day of the recital of an Alwar's work

Anusandhigal who performed Anusandhanam were generally honoured at the end with prasadam

Adhyayanotsavam of Sri Govindarajaswami 1458 AD.

Adhyayanotsavam of Tirumala 1491 AD

Iyal had become a regular feature of the festivals in Tirumala and Tirupati.

Ramanuja Nutrandhadi was also recited

An analysis of the several songs sung by Alwars can show that:

a. For early Alwars Poigai, Budhath and Pei, Vengadam was the foremost place for Vishnu worship.

b. Poygai Alwar identified the Deity in Vengadam with the Avatars of Krishna, Rama and Trivikrama.

c. Budhathu Alwar identified with Rama and Krishna.

d. Pey Alwar identified with Trivikrama and Krishna.

e. There was not, in the days of these Muthalalzhwars, any structures enclosing the image but the image stood high and was visible to bhakthas coming from every direction.

f. Tiruppanalwar opines that the Tiruvangadam is the place where celestials worship.

g. In the days of Kulasekara Alwar there was some sort of Koil or temple in Vengadam wherein, the timber of the Timbaka and Champaka trees were used.

h. Nammalwar in spite of his deep devotion to Thirukkurugur Piran, in the temple of which his parents prayed long to get him as their son and which temple was built by his father, places that temple next to Tiruvengadam in his Tiruvoimozhi.

i. Nammalwar believed that Vengadam is the first place on earth mentioned by the Alwar wherein the Supreme being descended to manifest himself as an image.

j. Nammalwar after all his soul stirring songs in many temples finally says he falls in the feet of Tiruvengadamudayan, Saranagathi.

k. Nammalwar praises him in twelve sacred names Kesava, Narayana, Madhava, Govinda, Vishnu, Madhusudhana, Trivikrama, Vamana, Sridhara, Hrishikesa, Padmanabha, Damodara.

A few instances of irrigation development as seen in inscriptions in the temple.

1. On 9.1.1467 Kandadai Ramanuja entered into a covenant with the Pallis, who were the proprietors of certain lands, to excavate irrigation channels therein to cultivate the lands thereby to pay the proprietors a certain amount of agreed rent and to utilise the balance for the upkeep of the Ramanujakutam.
2. On 25.04.1467 a similar arrangement was made by him with the Sathanathar for cultivation of lands in Korramangalam village which belonged to the temple after excavating two channels in it.
3. On 20.2.1469 he entered into a similar agreement to excavate an irrigation channel for the cultivation of lands in the temple village of Tiruvengadanallur.
4. Nottakkara Narayanan (25.7.1627) excavated irrigation channels in certain villages of Kudavunadu and increased the yield.
5. One Ramachandrayyan made an endowment in the reign of Sri Vira Kumara Venkatapatiraya Deva Maharayar consisting of renewing irrigation channels in Vadirajapuram in Kudavur nadu so as to increase the yield and make old endowments workable.

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